A GENERAL EPISTLE

To the Whole

Flock of God

Whereſoever ſcattered upon the face of the Earth, who are among Men called QUAKERS, whether in Priſons, or Sentenced for Tranſportation, or in any other Tryals or Temptations whatſoever; unto you, and for your ſakes this is given forth, by the compaſſionate life, in perfect love to you all, who are the Children of the moſt high God: through one that wiſheth Grace, Mercy, and Peace may always abound among you, and that the glory of the Lord may always reſt upon you. By him who is one with you all in Tribulations, and alſo in Rejoycings.

Your Brother in the Truth that never changeth, *Thomas Green.*

If I forget thee, O Jeruſalem, let my right hand forget its cunning. Pſal. 137. 5.

Epaphras, *who is one of you, a ſervant of Chriſt, ſaluteth you always, labouring frequently for you in prayers, that you may ſtand perfect and compleat in all the will of God.* Col. 4. 12.

I thank God, whom I ſerve from my fore-fathers with pure conſcience, that without ceaſing, I have remembrance of you in my prayers night and day. 2 Tim. 1 3.

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DEarly beloved of the Lord, my love is with you, and my life reacheth unto you, and with it I ſalute you all, who are *gathered and choſen from amongſt the families of the earth*, to be a people to the praiſe of our God, *who created and formed us in the womb*, and hath brought us forth in this preſent age, and hath made us witneſſes of his eternal power, and as ſpectators of his heavenly and glorious appearance in this his *bleſſed day*; and all this, and more then can be by word declared, hath the Lord to many of us made known, ſince the day we firſt received the light of his Son Chriſt Jeſus, which he cauſed to ſhine in our hearts and conſciences, by which we have been brought into true fellowſhip and unity with God the Father, even we who once were *ſtrangers* unto him, as were our fathers all, and as *Pilgrims* in a ſtrange land, and as *Captives* in a far Country, and as *Mourners* without true faith or hope, being toſſed to and fro with every wind of Doctrine, by the ſlight and cunning craftineſs of men. And thus were we toſſed, not knowing an Anchor to ſtay us; yet there was a cry in us, as was in the Spouſe in the days of old, who ſaid, *Tell me, O thou whom my ſoul loveth, where thou feedeſt, and where thou makeſt thy flock to reſt at noon; for why ſhould I be as one that turneth aſide by the flocks of thy companions?* In this ſtate did the Lord find us, even loſt, as in a way-leſs, weary *Wilderneſs*, without the true knowledg of him, though there was ſomething cryed in us for want of his preſence, not knowing the *Meſſenger of peace* was ſo near, even he that did ſhew us our wants, and our preſent ſtate;

but of that we could not learn, not knowing from whence it came, neither could we underſtand the end of its cry, at which cry we were many times troubled; but where that ſhould be manifeſt that ſhould ſatisfie it, we knew not. O then, then was the time of the Lords infinite, endleſs love extended unto us, even when we ſate in darkneſs overſhadowed with death, and the life in us was buried; then did the Lord cauſe his Word to be heard, and did utter his voice as the noiſe of *Thunders*, and as the ſound of many *Trumpets, which Voice the dead heard, and the Lord breathed upon the ſlain*, and ſaid to the earth (in our hearing) Thou ſhalt no longer cover my Royal Seed (whoſe Nature is heavenly;) for now will I manifeſt my power, and make known my mighty ſtrength, by raiſing up my ſeed, even the ſeed of *Abraham* my ſervant, unto whom the Goſpel was Preached by my Spirit in his day, *That in his Seed ſhould all the kindreds of the earth be bleſſed*; and this will I perform for my Name and Glory ſake, ſaith the Lord God Almighty, who changeth not. And when the Lord did bring us out of the many wayes into the truth, the immortal ſeed, in which the bleſſings are manifeſt, then did he open our underſtandings by his light that did before ſhine in our dark hearts, but we rather chooſing darkneſs, could not comprehend the light, but was alwayes willing and ready to entertain any thing, and from any one that would deny or lightly eſteem that which did judg us in our hearts and conſcience: And from this we would have hid our ſelves many a time, and would endeavour to heal the wound that this would give us, but this was privy to all our actions, whether they were good or evil; and in due time it was manifeſt, *That that which reproved in the conſcience for ſin*

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and iniquity was the way of life, and above all things to be minded; and it being believed in, and turned to, and received of a little remnant, the good effect of it was ſoon known, and *that which was heard in the ear, was preached as upon the houſe top*, and that which was known of the work of the Lord in the heart, was uttered forth in the demonſtration of the ſpirit of God, by which many *were turned from darkneſſe to light, and from Satans power, unto the power of the true and living God*, and ſo was brought to the beginning of the work of the Lord in our own particulars; for we had been too long *keeping others vineyards, and our own we did not keep*, neither knew the *vine-dreſſer*, but now are brought to a waiting in the *light by which ſecret things are made known, and hidden things revealed*; but when we firſt received the *light*, the truth, the ſpirit of God, oh! then what a ſtriving was there in our hearts, even with they two in the womb, the *ſeed* which was elected before the world began, and that *ſeed* whoſe kingdome is of this world, whereby the creature in whom this war and combat was, came into a great ſtraight, and much trouble and watching, till they or he knew the *election to obtain, and the ſeed of* Jacob *to ariſe over all as a valiant Prince, who wreſtle with God till the promiſe was obtained.* This is the *royal ſeed* at this day, and this is the *light of life* by which *the hidden things of* Eſau *are ſearched out*, and his rough and prophane nature known. And no ſooner were we turned to the light, and were joyned unto it, in it to be one with the heavenly *ſeed*, which was elected before the world began, but the *Dragon, Beaſt*, and *falſe Prophets* were in a great rage, and began to do their utmoſt, in caſting out their flouds of cruelty and

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perſecution, to make an end of us, even as *Herod* in the time of Chriſts birth according to the fleſh, ſo was this generation at his appearance in his people, and his leading of us by his ſpirit, who, as *Gog* and *Magog*, and as *Goliah the Philiſtim*, and as *Balak* king of *Moab*, conſulted againſt *Iſrael*, have they violently roſe up againſt us, or rather againſt the appearance of the Lord in us, and have defied us, becauſe of our littleneſs, and becauſe of the Lords work in us, they have ſcorned us, doing their utmoſt to deſtroy us many times, that we might not have a being upon the face of the earth. And notwithſtanding they have the honour of the world outwardly, yet (they) like proud *Haman*, are troubled, and are not ſatisfied to have a true *Jew* live in their countrey. Surely the Lord hath beheld them, and the Almighty hath taken notice, and his bowels have yearned for his peoples ſake, who have been termed *deſolate and forſaken*: Oh! us hath he choſen, and and hath often filled us with new wine, and hath been ſtrength unto us in our greateſt weakneſſe, and a ſhelter to us, and a reſcuer for us, when the *Dragon* hath purſued us, and the *falſe Prophets* and *hirelings* made a prey of us, then hath the Lord brought the hearts of the faithful into ſuch a frame, (and they have waited till it was ſo) even to *ſuffer the ſpoiling of their goods with joy, having an earneſt in themſelves of that durable treaſure, that the moth cannot corrupt, nor thieves ſteal away.*

Therefore ye children of the Lord, who are brought to the knowledge of this, and are gathered into the *everlaſting covenant of endleſs life*, my love is drawn out to you, and I knowing my life is among you, I am conſtrained in my ſpirit even to write to you (even) as the dearly beloved of my father, and as children brought

brought up with me, we having drank together in the one pure ſpirit of the water which hath flowed from the *living fountain*, (according to the determinate counſel of our God) which hath been *in us as a well of living water, ſpringing up to* (the Lord our God) *the eternal life.*

And friends, thus far hath the Lord brought us, and to this day he hath been with us, even when our enemies have roſe up againſt us, who have encamped about us on every ſide, even as at this day. Therefore lift up your heads, for now is the Lord opening *the everlaſting gates that the righteous nation may enter in*, who keepeth the truth; and are born of the royal ſeed, for *the Kingdome which cannot be ſhaken* they are the heirs of, and they ſhall enjoy it, ſaith the Lord that lives for ever, though unto it they come through *great tribulations*, yet in them they ſhall learn *patience* and *experience*, and witneſs that *living hope of which they ſhall never be aſhamed.*

Therefore thou weakling, and tender mournful one, who ſometimes fears thou ſhalt not hold out to the end, thy tryals are ſo many, for thy ſake I am enlarged, thy mournings, thy ſighings, thy faintings, the ſence thereof lieth as a weight upon me, and I cannot paſs by thee, as if it was nothing to me, to ſee thee in ſorrow and grief, ſaying within thy ſelf, *didſt thou ever ſee ſuch a weak one undertake ſuch a journey?* and the true birth in thee ſaith, *the Lord knows my heart, I would fain run to the end, that my God might be glorified, who hath regarded my low eſtate, and hath vouchſafed to keep me unto this day, but my enemies are ſo many on every ſide, and I think I ſhall one day fall, my ſtrength is ſo little, that I can cry, ſurely there is none like me, and yet I have not wanted ſupplies from my God till this day.* Oh! thou child, thou tender one, who cannot forget the day of thy viſitation, thy God beholds thee,

thee, and if he cauſe thee to do a mans work, he will give thee a mans ſtrength, and thou ſhalt know that all power is from him, therefore caſt thy care upon him, and wait that thy mind may be kept out of all viſible things, in the poverty of ſpirit, joyning to the ſpirits cry, turning thy back upon all queſtionings, ſo wilt thou have acceſs to the Lord, and know thy approaching in the ſpirits life, to the throne of his grace with boldneſs, where thou ſhalt receive *grace for grace*, and into his arms will the Lord gather thee, and give thee of *the milk of the word*, that the little one in thee *may grow as the willows by the water brooks*, and though thy enemies be as the tall *Cedar*, and ſtrong as the mighty *oak*, yet will thy God bring them under, and make thee more than a conquerour, through his ſon Jeſus, that thou ſhalt ſay with gladneſs of heart, *ſalvation is come to my houſe*, and ſhalt feel the ſpirit of the ſon to rule in thee, whereby thou ſhalt *cry Abba Father*.

And whoever thou art who hath *begun in the ſpirit*, thou knoweſt thou *canſt not be made perfect in the fleſh*, therefore wait to be led by the ſpirit of the Lord, ſo thou mayeſt come to the knowledge of the *ſonſhip* and *heirſhip*, *in the everlaſting covenant the light*. So look not at thy weakneſs, for in that will the Lord *ordain ſtrength*, *and out of the mouth of the babes will he perfect his praiſe*, and for thy ſake thats faithful to him, he will cauſe the mountains to be removed, and the hills to melt away, and will make a ſtraight path for thy feet, and will lead thee in the way everlaſting, where thy *peace ſhall be extended as a river*, *and his loving kindneſs* to thee *as the waves of the ſea*, that inſtead of *mourning* thou ſhalt *rejoyce*, and inſtead of *ſighing* thou ſhalt *ſing*, and inſtead of *fainting* thou ſhalt be *ſtrong*, and in the ſtrength of thy God

God, thou ſhalt praiſe him; and in the feeling of his heavenly virtue thou ſhalt magnifie him, and ſay, *my lot is fallen in a good ground*, on which the ſhowers from heaven fall; yea, even as the former and the latter rain in its ſeaſon. And now thou ſhalt ſee thy God hath not forgotten thee, neither is the Almighty changed, but *he keepeth covenant for ever with his people*; and man cannot diſanul it, *for ſaith the Lord, the holy one of Iſrael, if they could break my Covenant with the day, that there ſhould not be night and day in their ſeaſon, then might they break my Covenant with my people Iſrael, and the ſeed of Jacob my choſen.* Therefore thou leaſt of the Flock be not caſt down, but look thou ſteadfaſtly to the Lord, *whoſe mercies endure for ever*, and his *loving kindneſs* to his own ſeed, *from generation to generation.* So whatever thy tryals, temptations, or exerciſes are, let thy mind be joyned to the light, by which thou maiſt behold *the Antient of dayes*, as thou dwelleſt in the pure fear of him; ſo wilt thou be kept out of the toſſings, whirlings and imaginations, in the truth in which is ſtability, in which thou wilt feel the ſprings of life running to refreſh thy ſoul, flowing from the Lord who is fulneſs it ſelf, who doth all things freely; yet will he be waited upon by his people *Iſrael*, and in their waiting upon him, he doth and will *renew their ſtrength*, mounting up in his heavenly power over all temptations, and ſnares of the ſouls enemies, both within and without, to the praiſe of the almighty God. For indeed, this is a day of temptation, but *bleſſed is the man that endureth*, for when he is tryed, *he ſhall receive the crown of life*, which the Lord hath promiſed to thoſe that love him.

And now all you my dear *Brethren* and *Siſters*, who are in ſufferings and Priſons, and under grievous ſentences

for the blessed *testimony of Jesus*, in these last dayes, my life is with you all, and my love doth flow unto you; for ye are brought into my remembrance in my Supplications to the Lord our God, and my soul cries, *O Lord, accomplish thy work, and perform thy purpose, and bring to pass thy strange act, and exalt thy Name and Truth, and thy holy people in it over all the world and power of darkness, that as thou hast upheld in the many tryals, so thou maist be known to all thy Children, a deliverer out of all troubles.*

Well, my *Brethren*, *Sisters*, and *Friends* who have known the goodness of the Lord, from the day of your Child-hood in his truth, how he hath cared for you, and hath been strength to you in all your besettings, and hath been your comfort in all your afflictions, even a God nigh at hand, and not a far off. Well, cast your care upon him, so will he cloath you as the Lilly, and fill you with his heavenly virtue, and will make you as a Garden often watered; and will fence you about that your enemies shall say, You serve not the Lord for naught, for he hath set a hedge about you, and hath fenced you on every side, so that neither *Enchantment*, nor *Divination*, or *weapons formed, do prosper against you*, because the Lord is making known his power, as in the dayes of old, in preserving his Children in the flames, as he did *Schadrach*, *Meshech*, and *Abednego*, the three Children, among whom a fourth was manifested, like unto the Son of God, who caused them to ascend in the sight of their enemies, and to rejoyce in the Flames, as do the faithful in their afflictions at this day, who suffer for the Lord and his truth's sake. And now many people of Nations are gathered against thee, that say, *Let her be destroyed, and let our eyes look upon* Sion. *But they know not the thoughts of*

the Lord, neither understand they his council: For he will gather Sion *as wheat in a garner, and he will make his horn as iron, and his hoof as braſs, and the Nations ſhall be confounded at all their might; and they ſhall lay their hands upon their mouths, and their ears ſhall be deaf, and they ſhall lick the duſt like Serpents, they ſhall move out of their holes like worms of the earth, for they ſhall be afraid of the Lord our God, and ſhall fear becauſe of* Sion, *and becauſe of the reign of their God in the midſt them.*

And now, dear *Friends*, you that the Lord hath honoured firſt, and hath given you power to endure with joyfulneſs the Sentence of *Baniſhment*, for the Cauſe of our God; well, your Integrity hath affected my heart, and the hearts of many, and you ſhall not looſe your reward: Only be low before the Lord our God, becauſe he is your ſtrength, elſe had you fainted. And let your Prayers and mutual Cryes be unto the Lord for them that's behind. And let them that's not ſo forward in ſuffering, bleſs the Lord in preſerving ye; and none be exalted that's before, neither he that's behind be caſt down, but all, as members of the body, keep every one in his office, that God may be glorified, and ye in his life and love preſerved by the ſtrength given you of the Lord, in all your trials and temptations that you meet withal; that ſo all thoſe ſtroaks and ſufferings may drive you nearer to the Lord, and one unto another, that you may be *as ſaviours upon mount Sion*, to judge the mount of *Eſau*; you knowing *the Kingdome is the Lords, and his ſeed ſhall poſſeſs it for evermore.* So, in that which keeps ſelf in the duſt; in that abide, and in that read one another, and in that lift up your heads ye children of the Lord, for he is on our part, and at this day is pleading our cauſe with our adverſaries; for, *he hath ſet bounds*

to the Sea, till the day and night come to an end, and he will reward the wicked according as their works shall be; for while they are folden together as thornes, and whilst they are drunken as the drunkards, they shall be devoured as stubble fully dryed, before the fierce anger of the Lord, and his terrible indignation which shall burn as fire, till the ungodly be consumed. For this is the day that the *Beast* is making War with the *Lamb*, but *the Lamb shall overcome and have the victory, for he is the Lord of lords, and King of kings; and they that are with him, are called, and chosen, and faithful:* And these shall sing the Song of *Moses*, and the Song of the *Lamb*, saying, *Great and marvellous are thy works, O Lord God Almighty! just and true are thy wayes, thou King of Saints.* Therefore now ye chosen of the Lord, stand still (in your minds) that salvation you may see to be of the Lord alone, and that your hearts may be filled with his heavenly virtue, as sweet Incense in a golden *Cencer*, that pure may be your prayers, and living praises through your purified hearts may spring, unto the Lord that lives for ever, by the strength of the demonstration of his Spirit through you all, which alone can set forth the goodness of the Lord, and will over all exalt his Name and Kingdom; and let it be so saith my soul and spirit. *Amen.*

And now, all ye tender ones, that the Lord hath visited in these last dayes, who are of late convinced of Gods eternal truth, who have not only the *Dragon* to encounter withal, but also the *Serpent, who is more subtile then all the beasts of the field*, and by him thou art in most danger at this day; and for thy sake I cannot be silent, but lye upon my heart to give thee to know, That this is the day, wherein God is building *Jerusalem*, which hath been as the fallow ground, or as land that hath not been fenced,

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where every devourer and beast of prey hath had a lodging, but now is the Lord *making up her breach, and is building up her waste places*, even in this *troublous time*, and is refining her *sons* and *daughters*, as gold in the fire, that their *beauty* und *brightness* may appear to the *Nations*, and their *excellency* to the ends of the earth, that the Lord is adorning them withall in these trying times.

Well, thou whose heart is made tender, and is melted in the sence of the heavenly visitation of the Lord, and saith within thy self, *Oh! how long hath the Lord strove and born with me, and hath waited for me, till his head hath been wet with the dew, and his locks with the drops of the night, and hath knocked and called at the door of my heart, but I gave him no answer, but have folded my hands as one who hath delighted to slumber, but now my heart is overcome, and my bowels are melted, in the sence of my Gods tender mercies, in that he did not give me over, but waited as a tender Father, for my return, and continued calling unto me, till a voice in me said, speak Lord, for thy servant hears. And now I cannot but look upon him whom I have pierced, and admire his long-suffering, and patience, and loving kindness. And now I am constrained, and cannot but love the Lord, and his truth, above all the world, because he hath forgiven me very much, therefore am I abundantly engaged unto him, and a cry is in my heart, that iniquity may never have a seat in me again, and that my love may never wax cold to the Lord, his truth and people, but that in the innocency I may dwell and feel the growth of the immortal seed of God in my heart, & that nothing may hinder its appearance & prosperity but that by the truth the partition wall which hath stood between me & the Lord may be broken down, & I kept in the peace with the Saints of God, even in that which passeth knowledge & understanding, and that by the power of God, of which I have somewhat felt, and have had some experience of, in that I despised not the day of small things, but received the truth in the love of it, when indeed I could not longer be without it. And now my soul desires that death may be swallowed up of life, and the power thereof destroyed, and that I may walk worthy of the Lords love that hath been extended to me; for indeed his banner over me hath been love, and that I may not be the cause of hiding his face from me again, but that I may set the Lord always before me, that I most of all desire, that I may not be moved, nor soon tossed to*

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and fro with the wiles and sleights of men, nor subtilty of the serpent, whereby I am sensible he lieth in wait to deceive, and to draw out of the simplicity. Well, that thou mayest not be deceived, nor overcome by the *Dragon* nor *Serpent*, keep thy mind to the true and eternal *light*, for *whatsoever is to be known of God, is manifested in man* by the *light* which discovers all things, and manifests unto man his state and condition, and is given thee of the Lord, to be a *leader* and a *guide*, and to be his *salvation to the ends of the earth*; so go not out, but remember *Dinah*, who went out, and came in ravished, and him that put *his hand to the plough, and looked back, was not fit for the kingdome*; so to the true and faithful witness of God in thy conscience do I commit thee, by it to be guided in all things, and take heed of *consulting with flesh and blood*, or entring into *carnal reasoning*, but keep to the *anointing* of the Father in thee, so shalt thou *need no man to teach thee, but as the same anointing will teach thee* of all things, which is truth, and is no lye; and take heed of entring into *disputations*, or *vain janglings* about the things of God, for by that thou mayest wound thy self, and bring dishonour upon the truth, and cause the way of it to be evil spoken of, if thou shouldst boast of other mens lines, or of the truth received in the *judgment* or *opinion*, and hath not learned it of the Lord, by the feeling of his work and power in the heart; therefore wait, that thou mayest say as *David*, who said, *come and see, all you that fear the Lord, and I will tell you what he hath done for my soul*, and that thou mayest say as the Queen of *Sheba*, who heard of the wisdome of *Solomon*, when she came to see, said, *I have not heard the half of which I now behold.* Therefore this I leave with thee, and take my leave of thee, that thou wait in the *light*, in the truth, by it to be set free, and in it to live to the glory of the Lord, where thy souls comfort thou mayst feel, to the praise of our God, who lives for ever and for evermore. *Amen.*

And now all my dear brethren, sisters, and friends, whether in bonds or at liberty, or under the sentence of transportation, wait, that ye may all be found in the prevailing life, in the prevailing seed, which must possess the gates of its enemies, when it hath accomplished the work of God by finishing transgression, and making an end of sin, and when this is known in the heart, then are ye in the blessed state, for *blessed are the pure in heart*, *for they do see the Lord*, even as *Job*, for themselves, and not for another, and shall know the Redeemer liveth, and shall praise the Lord in the land of the living, and shall wit-

witness the Winter to be past, and the Rain to be over, and gone, and the voice of the Turtle shall be heard in the land, and now *Jerusalem* shall be joy and her people rejoycing, the redeemed from the earth shall sing praises to the God of heaven, and give glory unto him that sitteth upon the Throne, for ever and for ever; therefore all ye that know the faith, by which the mountains are removed, dwell in it, and abide in it, for this is the day wherein the Lord is trying the faith of his children, and the Just shall live by it; but if any man withdraw himself, Gods soul will take no pleasure in him, and happy and pretious shall they be in the sight of the Lord, who make not shipwrack of faith and a good conscience, in this day wherein the beast is exercising his power against the Saints, even the beast that was not, and now is, and must go into perdition, and into everlasting torment, but well shall it be with the righteous, who dwell in the faith of the elect seed, in that which seeth over the seas, even to the ends of the earth, to the beginning, to the first and the last, who lives for evermore; these are the people that shall dwell alone, that shall not be numbred amongst the Nations, but shall be rejected of men, but chosen of the Lord, in his everlasting Covenant; for these doth he marry, even as a young man doth a Virgin, and these will he (for ever) take care of, and these will he deck with his Jewels, and cloath them as with broidered work; onely this doth he require of them, even faithfulness unto him, for *my glory* (saith the Lord) I *will not give to another, nor my honour to graven images, but they that are faithful unto me, even unto the death, I will crown them with eternal life, and they shall live and reign with me for evermore.* Therefore all ye tender ones, whose hearts are melted in the sence of the goodness of God, who feel his left hand to be under you, and his right hand to embrace you, oh! let your hearts be tender before him, that they may never be hardned again, because that hardness of heart provoketh the Lord to anger, therefore thou that art born of God, not of flesh, nor of bloud, nor of the will of man, feel the seed remaining in thee, and thou in it, for in it is the unity with the Lord, and the true fellowship, which they that love darkness, and walk in it, are out of, so in the meek & quiet spirit let us all dwell, in this the day wherein our God is making up of his Jewels, & is purifying his sons & daughters by his spirit of judgment & burning, and is exalting his own name in the midst of them, and is giving strength unto the weakest child, and is saying

unto

unto the poor, Come up hither, and is calling the mighty from their seats, even they that have been exalted as high as heaven, is he bringing down into hell, for now *Babylon* is come into his remembrance, and he will reward her, as she hath rewarded others, and will give her double to drink of the Vials of his fierce wrath, till her place is not to be found, for as a millstone falls into the sea, so shall she pass away with a noise, when the Lord shall have tryed his chosen to the utmost, this shall be performed; therefore now wait, ye children of the Lord, and stand still a little while, for your redemption draweth nearer, than when ye first believed, therefore hold fast that which you have, that none may take your Crown, nor cause the offence of the Cross to cease, so in the hidden life given unto you of the Father, read me, as I do you day by day, and dwell in that that's righteous, that ye may never want of the Lords heavenly blessings, for the time is near now, in which it shall be said, *let him that is filthy, be filthy still, and let him that is holy be holy still, and let him that is righteous be so still*; so shall he shine as a star in the Firmament, for ever and ever.

This from a friend to Gods people, and one that labours in the Gospel, according to the proportion of strength that God giveth him, who is your friend and brother.

London, 23d. first month 1665. *Thomas Green.*

This to be read in the Assemblies of the people aforesaid, in the fear of the living God, as any find freedome.

THE END.